بسم الله الرحمن الرحيم

SHARH OF BULUGH AL MARAAM
(The Time of Prayer)

30 JANUARY 2013

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باب المواقيت
Chapter 1: The Times of Prayer

عن عبد الله بن عمرو رضي الله عنهما؛ أن نبي الله - صلى الله عليه وسلم - قال «وقت الظهر إذا زالت الشمس، وكان ظل الرجل كطوله ما لم يحضر العصر، ووقت العصر ما لم تصفر الشمس، ووقت صلاة المغرب ما لم يغب الشفق، ووقت صلاة العشاء إلى نصف الليل الأوسط، ووقت صلاة الصبح من طلوع الفجر ما لم تطلع الشمس». رواه مسلم

163. Narrated 'Abdullah Ibn 'Amro (RAA): The Messenger of Allah (ﷺ) said, "The time of the Dhuhr prayer is when the sun passes the meridian and a man's shadow is the same length as his height. It lasts until the time of the 'Asr (afternoon) prayer. The time of the 'Asr prayer is until the yellowing of the sun (during its setting). The time of the Maghrib prayer is the duration of the twilight. The time of the 'Isha' prayer is up to the middle of the night, and the time of the Fajr prayer is from the appearance of the dawn until the time of sunrise." [Related by Muslim]

Abdullah ibn Amr is the son of Amr ibn Al As
-He narrated the above hadith
-Even though the jadish begins with the time of the dhuhr prayer, i prefer to begin with the time of fajr

FAJR
-when is the time for fajr?

Note that the time for Fajr prayer begins when the second dawn starts, which is the white line that spreads horizontally along the horizon right and left. The time lasts until the sun rises.

The first dawn is the false dawn, which is whiteness that appears vertically in the sky like pillars. This happens approximately twenty minutes before the true dawn, and it increases and decreases according to the season.
It is known that the rulings apply to the true dawn, not the false dawn.

There are many ahaadeeth which speak about the two dawns, such as the following:

The Prophet (ﷺ) said: “There are two dawns, the dawn when food becomes haraam and prayer becomes permissible, and the dawn when prayer (i.e. Fajr prayer) is haraam and food is permitted.”

(Narrated by al-Haakim and al-Bayhaqi from the hadeeth of Ibn ‘Abbaas; classed as saheeh by al-Albaani in Saheeh al-Jaami’, 4279).

And the Prophet (ﷺ) said: “There are two dawns. With regard to the dawn which is like the tail of a wolf, this does not make it permissible to pray and haraam to eat. With regard to the dawn which appears horizontally in the sky, this makes it permissible to pray and forbidden to eat.”

(Narrated by al-Haakim and al-Bayhaqi from the hadeeth of Jaabir; classed as saheeh by al-Albaani in Saheeh al-Jaami’, 4278)

-so there are two dawns
-the first adhan used to be called by Bilal

-and Abdullah ibn Makhzum used to call for the second

-The true dawn is when you are supposed to pray fajr
-The first dawn is the false dawn and whiteness appears
-The true dawn is also when you are supposed to stop eating before fasting begins:

IS THERE ANY SUNNAH AFTER FAJR?

There is no Sunnah prayer after Fajr prayer.

Before Fajr there is a Sunnah raatibah prayer (established Sunnah) which is two rak’ahs. This is the most firmly established of the Sunnah raatibah prayers. The Prophet (ﷺ) never failed to offer this prayer, whether he was at home or travelling. It was narrated that ‘Aa’ishah (may Allaah be pleased with her) said: “The Prophet (ﷺ) did not adhere more firmly to any naafil prayer than the two rak’ahs of Fajr.”

[Narrated by al-Bukhaari, 1163; Muslim, 724]

Concerning the virtue of this prayer, the Prophet (ﷺ) said: “The two rak'ahs of Fajr are better than this world and everything in it.”

[Narrated by Muslim, 725]

It is Sunnah to recite in these two rak'ahs al-Kaafiroon and al-Ikhlaas, because Muslim (726)

Narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (ﷺ) recited in the two rak’ahs of Fajr:

“Qul yaa ayyuhal-kaafiroon” and “Qul huwa Allaahu Ahad.”

The one who misses the Sunnah prayer before Fajr may offer it after Fajr prayer

The evidence for that is the report narrated by al-Tirmidhi (422) and Abu Dawood (1267)

From Qays ibn ‘Amr who said: The Messenger of Allaah (ﷺ) came out when the iqaamah for prayer had been given, and I prayed Fajr with him, then the Prophet (peace and blessings of Allaah be upon him) finished and found me praying. He said, “Take it easy, O Qays. Two prayers together?” I said, “O Messenger of Allaah, I did not pray the two rak’ahs before Fajr.” He said, “No, then.” According to the version narrated by Abu Dawood, the Messenger of Allaah (ﷺ) remained silent.

[This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Tirmidhi]

Al-Khattaabi said:

This shows that the one who misses the two rak'ahs before the obligatory prayer may offer them after the prayer, before the sun rises.
End quote from ‘Awn al-Ma’bood.
It says in Tuhfat al-Ahwadhi:

“Two prayers together?” is a question in the sense of denouncing, i.e., two obligatory prayers at the time of one obligatory prayer? Because there is no naafil prayer after Fajr.
“No, then.”

Note:

It should be noted that the words of the Prophet (*Sallallahu alayhi wa sallam*), "No, then," mean: there is nothing wrong with you offering these two rak'ahs at that time. This is indicated by the report of Abu Dawood, where it says, "and the Messenger of Allaah (*Sallallahu alayhi wa sallam*) remained silent." And 'Ata' ibn Abi Rabaah narrated that a man of the Ansaar said: "He did not say anything to him." Al-'Iraaqi said: its isnaad is hasan. And a version narrated by Ibn Abi Shaybah says: "He did not tell him to do that or tell him not to do it." And a version narrated by Ibn Hibbaan says: "he did not denounce him." The reports explain one another. End quote.

-are you allowed to pray the 2 sunnah before fajr after fajr salah?
-So you are to pray these two sunnah before fajr
-because the prophet (saw) never left them out
-and you are to recite the two surah above

The ulama allow you to offer the two sunnah before fajr after fajr
-because of the hadith mentioned above

TIME FOR DHUHR

The Prophet (□) said: "The time for Zuhr is from when the sun has passed its zenith and a man's shadow is equal in length to his height, until the time for 'Asr comes." So the Prophet (□) defined the start and the end of the time for Zuhr:

The start of the time for Zuhr is when the sun has passed its zenith i.e., has passed the highest part of the sky and started to descend towards the west.
Practical way of knowing when the zenith has been passed (and the time for Zuhr has begun):

Put a stick or pole in an open place. When the sun rises in the east, the shadow of this stick will fall towards the west. The higher the sun rises, the shorter the shadow will become. So long as it keeps growing shorter, the sun has not yet reached its zenith. The shadow will keep on growing shorter until it reaches a certain point, then it will start to increase, falling towards the east. When it increases by even a small amount, then the sun has passed its zenith. At that point the time for Zuhr has begun.

Knowing the time of the zenith by the clock: divide the time between sunrise and sunset in half, and that is the time of the zenith. If we assume that the sun rises at 6 a.m. and sets at 6 p.m., then the zenith is at 12 noon. If it rises at 7 a.m. and sets at 7 p.m.,

then the zenith is at 1 p.m., and so on. [See al-Sharh al-Mumti', 2/96]

The end of the time for Zuhr is when the shadow of everything is equal in length to the object itself, plus the length of the shadow of the object at the time of the zenith.
Practical way of knowing when the time for Zuhr has ended: go back to the stick or pole which we described above. Let us assume that its length is one meter. We will notice that before the sun reached its zenith, the shadow decreased gradually until it reached a certain point (make a mark at this point), then it started to increase, at which point the time for Zuhr began. The shadow will continue to increase, falling towards the east until the length of the shadow is equal to the length of the object itself, i.e., it will be one meter long, starting from the point marked at the zenith). As for the shadow before the mark, that is not counted, and it is called fay' al-zawaal (the shadow of the zenith). At this point the time for Zuhr ends and the time for 'Asr begins straight away.

THE TIME FOR ASR

2 – The time of 'Asr

The Prophet (ﷺ) said: "The time for 'Asr lasts until the sun turns yellow."

We know that the time for 'Asr begins when the time for Zuhr ends, i.e., when the length of an object's shadow becomes equal to the length of the object itself. There are two times for the end of 'Asr.

(1) The preferred time: this lasts from the beginning of the time for 'Asr until the sun begins to turn yellow, because the Prophet (ﷺ) said: "The time for 'Asr lasts until the sun turns yellow." Defining this time by the clock varies according to the season.

(2) The time of necessity. This lasts from the time the sun turns yellow until sunset, because the Prophet (ﷺ) said: "Whoever catches up with one rak'ah of 'Asr before the sun sets has caught up with 'Asr." [Narrated by al-Bukhaari, 579; Muslim, 608]

Question: what is meant by the time of necessity?

Necessity here refers to when a person is distracted from praying 'Asr by some essential and unavoidable work, such as dressing wounds, and he is able to pray before the sun turns yellow but it is difficult, then he prays just before sunset.

In this case he has prayed on time and has not sinned, because this is the time of necessity. If a person is forced to delay the prayer, there is no sin so long as he prays before the sun sets.

-If the shadow is twice your height that is not dhuhr time but Asr
-so the time for dhuhr is when your shadow is equal in length to your height
-and the start of time for dhuhr is when the sun has passed its zenith
-and this is when the sun has passed the highest point in the sky

So it is haram to pray dhuhr when the sun is at it's zenith

-you pray it when it has passed this point

The end of time of dhuhr is when the shadow of everything is equal in length to the object itself

<u>THE TIME FOR ASR</u>

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-The time for Asr begins when the time for dhuhr Ends?
-This is when the length of the shadow is equal to the objects
-The time for Asr ends before the sun sets
-You have sinned when you delay Asr until Maghrib salah comes in
-but you are allowed to pray until before the sun sets

DHUHR

In the Asian community, they like to quote a hadith
"anybody who prays 4 raka'ah before dhuhr and after it, it is haram for hellfire to touch his body"

Yes, it is proven from the Prophet (ﷺ) that he said: “Whoever regularly prays four rak'ahs before Zuhr and four after it will be forbidden to Hell.”

[Narrated by Abu Dawood (1269) and al-Tirmidhi (428); Classed as saheeh by al-Nawawi in al-Majmoo’ (4/7) and al-Albaani in Saheeh Abi Dawood]

Secondly:

There is no Sunnah prayer before Jumu’ah prayer; because that is not proven from the Prophet (ﷺ) and there is no report from the Sahaabah (may Allaah be pleased with them) that suggests that there is any specific regular Sunnah prayer before Jumu’ah. Rather it was narrated that naafil prayers in general may be offered, without specifying any number.

It is not valid to draw an analogy between Jumu’ah and Zuhr prayer and say that it is mustahabb to offer the regular Sunnah prayer before Jumu’ah as it is mustahabb to do so before Zuhr, because Jumu’ah prayer is different from Zuhr prayer in many ways, and because this analogy is contrary to the apparent Sunnah of the Prophet (ﷺ), which is that he did not offer any regular Sunnah prayer before Jumu’ah.

The best guidance is the guidance of the Prophet (ﷺ) if the Prophet (ﷺ) had offered any prayer before Jumu’ah, that would have been narrated to us. As there is no such narration, we know that he (ﷺ) did not offer any regular Sunnah prayer before Jumu’ah.

With regard to praying after Jumu’ah, a number of ahaadeeth concerning that have been narrated from the Prophet (ﷺ)

This hadith is sahih

THERE IS NO SUNNAH BEFORE JUMUAH

-But you may quote the incident when the prophet asked the man to get up and pray 2 Sunnah while he was on the mimbar these 2 sunah the prophet was referring to was tahiyatul masjid

-So you can’t do qiyas and say there is sunnah salah before jumuah When you go to the hanafi and maliki masajid, their sunnah is 4 raka'a
but the Hanbalis and Shafi'is dont allow this

Ibn Umar narrated that the Prophet (ﷺ) said, “The prayer during day and night are to be offered two by two.”

[Musnad Ahmad (2/26) No. 4791, Sunan Abu Dawud (2/29) No. 1295, Sunan al-Nasa'i (3/227) No. 1666, Sunan Tirmidhi (2/491) No. 597, Sunan Ibn Majah (2/349) No. 1322, Sunan al-Darime (1/404) No. 1458]

Uqbah ibn Hurayth said: I said to Ibn ‘Umar: “What does two by two mean?” He said: “Saying the tasleem after each two rak’ahs.” [Sahih Muslim (1/519) No. 749]

-there is no evidence for four rak'a sunnah
-you pray two ra'ka and then two ra'kah

-Making salam between them
-However after you finished praying jumuah, it is up to you to offer two ra'kah or four for sunnah
-I hope I have not offended any hanafis or malikis in my room

IS THERE ANY SUNNAH BEOFORE AND AFTER ASR?

There is a hadith that says there is 4 sunnah before Asr

The ‘Asr (Late-Afternoon) Prayer has no routine Sunnah (basic recommended voluntary prayer). However, it is mustahab (preferable and recommended) that one prays 4 Rak'aat before the ‘Asr Prayer. The 4 Rak'ahs are of less reward and significance in importance of adhering to them

compared to the "sunnan al-rawaatib" described above. The 4 Rak'ahs are the ones intended by the Prophet (ﷺ) in saying: "May Allaah have mercy on one who prays 4 raka'aat before the 'Asr Prayer"

[Narrated by at-Tirmidhi no. 395 and he declared it a hassan and ghareeb Hadith. Al-Albany rated the Hadith as hassan in Sahih al-Jami' No. 3493]

All the foregoing 4-Rak'ah voluntary prayers are to be prayed two at a time according to Imam ash-Shafi'i and Imam Ahmad.

-but to pray sunnah after Asr is bid'ah

Al-Bukhaari (1197) and Muslim (827) narrated from Abu Sa'eed al-Khudri (may Allaah be pleased with him) that he said: "There is no prayer after 'Asr prayer until the sun has set and there is no prayer after Fajr prayer until the sun has risen"

The words "There is no prayer" include all prayers, but some of the prayers are excluded on the basis of texts and others are excluded according to scholarly consensus.

That includes:

Firstly:

repeating the prayer in congregation, such as if a man prays Fajr in his mosque, then goes to another mosque and finds them praying Fajr, then he may pray with them, and there is no sin or prohibition on him. The evidence for that is that the Prophet (*Sallallahu alayhi wa sallam*) prayed Fajr in Mina one day, and when he finished he saw two men who had not prayed with him, and asked them, "Why did you not pray?" They said: We prayed in our camp. He said: "If you have prayed in your camp then you come to the mosque of the congregation, then pray with them." This was after Fajr prayer.

Secondly:

When a person has done tawaaf around the Ka'bah, it is Sunnah to pray two rak'ahs after tawaaf behind Maqaam Ibraaheem. If he does tawaaf after Fajr prayer, he may pray the two rak'ahs for tawaaf. The evidence of that is the word of the Prophet (ﷺ): "O Banu 'Abd Manaaf, do not prevent anyone from circumambulating this House or praying here at any time they want, night or day."

Some of the scholars quoted this verse as evidence that when a person has done tawaaf he may offer the two rak'ahs even at times when prayer is prohibited.

Thirdly:

If a person enters the mosque on a Friday when the khateeb is delivering the khutbah, if that is when the sun is at its zenith, it is permissible for him to pray tahiyyat al-masjid (two rak'ahs to greet the mosque), because the Prophet (*Sallallahu alayhi wa sallam*) was delivering the khutbah to the people when a man came in and sat down, and he said to him: "Did you pray?" He said: No. He said: "Get up and pray two rak'ahs, but make them brief."

Fourthly:

When entering the mosque. If a person enters the mosque after Fajr prayer or after 'Asr prayer, he should not sit down until he has prayed two rak'ahs, because there is a reason for this prayer.

Fifthly:

Solar eclipse. If the sun is eclipsed after 'Asr prayer, we say: The eclipse prayer is Sunnah, so he should offer the eclipse prayer. But if we say that the eclipse prayer is obligatory, then the matter is clear, because there is no time at all when an obligatory prayer is forbidden.

Sixthly:

After doing wudoo'. If a person does wudoo', it is permissible for him to pray two rak'ahs at a time when prayer is otherwise forbidden, because there is a reason for this prayer.

Seventhly:

Istikhaarah prayer. If a person wants to pray istikhaarah and ask Allaah for guidance concerning a decision, he should pray two rak'ahs, then recite the du'aa' of istikhaarah. If he is faced with a matter that he cannot delay, he may pray istikhaarah concerning it at a time when prayer is otherwise forbidden. That is permissible.

To sum up, this hadeeth ("There is no prayer after Fajr prayer and there is no prayer after 'Asr prayer") is specific; if a person offers a prayer for which there is a reason, then it is not prohibited.

What I have mentioned is the view of al-Shaafa'i (may Allaah have mercy on him) and one of the two views narrated from Imam Ahmad, as well as being the view favoured by Ibn Taymiyah (may Allaah have mercy on him) and it is the correct view, because there is no prohibition on the prayers for which there is a reason. End quote. Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him).

<u>WHEN IS THE TIME FOR MAGHRIB</u>?

The Prophet (ﷺ) said: "The time for Maghrib lasts until the twilight has faded." i.e. the time for Maghrib starts immediately after the time for 'Asr ends, which is when the sun sets, until the twilight or red afterglow has faded. When the red afterglow has disappeared from the sky, the time for Maghrib ends and the time for 'Isha' begins. Defining this time by the clock varies according to the season. When you see that the red afterglow has disappeared from the horizon, this is a sign that the time for Maghrib has ended.

It is haraam to delay Maghrib until the stars appear in the sky
-only hanbalis allow 2 sunah before Maghrib
-you should not do these if it will create fitnah
-the time for Maghrib lasts until the twilight fades

Ibn 'Umar reported that the Prophet (ﷺ) said, "Do some of your prayers in your houses and do not make them into graves." [Al-Bukhari (432) and Muslim (777)]

Jabir reported said that the Messenger of Allah (ﷺ) said, "Any of you who does all his prayers in the mosque, should do some of them in his house, for Allah will put blessing in his house on account of his prayer." [Sahih Muslim (1/539) No. 778]

What about those who live where there is six months of sunlight?
-the scholars have answer for this
-if you live out of the normal time zone you should use a country that has a normal time zone
-follow their schedule for you salat
-the wife can stand right beside you at your right shoulder or behind in prayer
-there is a hadith that says 12 rakat of Sunnah are prescribed

Prophet (ﷺ) in which he said:

"Allaah will build a house in Heaven for whoever is diligent in observing 12 Sunnah Rak'aat (as follows): 4 Rak'aat before and 2 after the Dhuhr (Midday) Prayer, 2 after the Maghrib (Sunset Prayer), 2 after the 'Ishaa' (Evening) Prayer and 2 before the Fajr (Dawn) Prayer."

[Hadith sahih narrated by at-Tirmidhi No. 379 and by others. Hadith No. 6183 in Sahih al-Jaami']

'Anbasah ibn Abi Sufyan quoted Umm Habibah as saying "Allaah's Messenger said:

"A house will be built in Heaven for one who prays 12 Rak'aat in a day and evening as follows: 4 Rak'aat before and 2 after the Dhuhr Prayer, 2 after the Maghrib Prayer, 2 after the 'Ishaa' Prayer and 2 before the Fajr Prayer.

[Narrated by at-Tirmizi under No. 380, He said: The Hadith narrated by 'Anbasah quoting Umm Habibah in this chapter is a hassan and sahih hadith. It is under No. 6362 in Sahih al-Jaami']

If you do this in a hanafi masjid you will be creating fitnah

There is no mention of sunnah before asr in this hadith
Sunnah before asr is not a strongly emphasised sunnah. so the prophet left it out

<u>WHEN IS IT HARAAM TO PRAY</u>

-the forbidden times to pray:

There are times when it is forbidden to pray. They are as follows:
From dawn until sunrise

From sunrise until the sun has risen to the height of a spear above the horizon; nowadays this is regarded as equivalent to twelve minutes after sunrise, but to be on the safe side one should make it a quarter of an hour.

When the sun is overhead at noon, until it has passed its zenith

From 'Asr prayer until sunset

When the sun starts to set until it is completely set

These times may be summed up more briefly as follows:

From dawn until the sun has risen to the height of a spear
When it is directly overhead at noon until it has passed its zenith
From ‘Asr prayer until the sun has set completely.

When we say from dawn, we mean that one should not offer voluntary prayers after the adhaan of Fajr except the Sunnah of Fajr. This is the view of the Hanbalis. The Shaafa’is are of the view that the prohibition has to do with Fajr prayer itself, so it is not forbidden to offer voluntary prayers between the adhaan and iqaamah, rather it is forbidden to offer voluntary prayers after offering the obligatory prayer of Fajr.

This is the more correct view, but one should not offer any voluntary prayer after dawn apart from the two Sunnah rak’ahs of Fajr, because the Prophet (ﷺ) only prayed two brief rak’ahs after dawn had broken. [See al-Sharh al-Mumti’ by Shaykh Ibn ‘Uthaymeen, 4/160]

WHAT IS SALATUL DUHAA

Ishraq and duhaa are the same

Ishraaq (“ishrak”) prayer is Duha (“chast”) prayer offered at the beginning of its time. These are not two different prayers. It is called Ishraaq because it is done immediately after sunrise (shurooq) when the sun has risen to a certain height.

Shaykh Ibn Baaz said:

Ishraaq prayer is Duha prayer done at the beginning of its time.

[Majmoo’ Fataawa al-Shaykh Ibn Baaz, 11/401]

The time of Duha prayer is from the time when the sun has risen to a certain height, until just before the time for Zuhr prayer.

Shaykh Ibn ‘Uthaymeen defined it as being from a quarter of an hour after the sun has risen until ten minutes before Zuhr prayer. [Al-Sharh al-Mumti’, 4/122]

There is no evidence that these two salats are different

So all of this period is the time for Duha prayer. It is better to pray it after the sun’s heat has become intense, because the Prophet (ﷺ) said: “It is preferable to offer Duha prayer when the sun’s heat has

become so intense that even the young of the camels feel it." [Narrated by Muslim, 748 and Ibn Baaz: Majmoo' Fataawa, 11/395]

The scholars defined this as being when one quarter of the day has passed, i.e., halfway between sunrise and Zuhr prayer. [See al-Majmoo' by al-Nawawi, 4/36; al-Mawsoo'ah al-Fiqhiyyah, 27/224]

The minimum rakat for duhaa is 2 the maximum is 8

Narrated By Abu Huraira: My friend (the Prophet) advised me to observe three things: 1. To fast three days a month. 2. To pray two Rakat of Duha prayer. (fore-noon prayer) 3. To pray Witr before sleeping. [Al-Bukhari (1178) and Muslim (721)]

QUESTION 1:

ASR what is the ruling of making sujud when u here good news? do u need wudo?

ANSWER_1:

-that sujud is thanking Allah
-there is nothing wrong with this
-there is no sajda without wudu
-Further research may be necessary

QUESTION 2:

Qiyaam al-Layl (The Night Prayer) what time to pray and haw many rakah? does it have to be everyday?

ANSWER_2:

-this means you stay up and didn't go to sleep
-tahajjud means you went to sleep and woke up and there is more blessings in this
-it is up to you how much rakat
-some did 100 rakat

QUESTION 3:

When you said we need to Memorise or write the dua for salatul istikhaara, do you mean in Arabic? because there is a point in the dua where we need to mention the affair and most of us can't speak Arabic... So it is ok to do it in another language...

-it has to be in Arabic
-the affair can be in your language
-You should try your best to recite it in Arabic
-You cannot make a dua in other than Arabic in sujood of fard prayers
-you can make dua in sujood in your language if it is sunnah prayer

قال الشافعي - رحمه الله - في الرسالة : فعلى كل مسلم أن يتعلم من لسان العرب ما بلغه جهده، حتى يشهد به أن لا إله إلا الله، وأن محمدا عبده ورسوله، ويتلو به كتاب الله، وينطق بالذكر فيما افترض عليه من التكبير، وأمر به من التسبيح، والتشهد، وغير ذلك

Imam Shafi'i (rh) said: "Every Muslim is obligated to learn the Arabic tongue to the utmost of his power in order [to be able] to profess through it that "There is no Ilah but Allah and Muhammad is His Messenger" and to utter what is mandated upon him, the takbir, and what is commanded, the tasbih, and the tashahhud and others."

[Al-Risala al-Shafi'i (pg. 47)]

-you need to learn Arabic

Ibn Taymiyyah said: "As for becoming accustomed to talking to one another in a language other than Arabic, which is the symbol of Islam and the language of the Qur'aan, so that this becomes a habit in the land, with one's family and household members, with one's friends, in the marketplace, when addressing government representatives or authority figures or when speaking to people of knowledge, undoubtedly this is makrooh (disliked), because it involves being like the non-Arabs, which is makrooh, as stated previously.

Hence when the early Muslims went to live in Syria and Egypt, where the people spoke Byzantine Greek, and in Iraq and Khurasaan, where the people spoke Farsi, and the Maghrib
(North Africa) where the people spoke Berber, they taught the people of those countries to speak Arabic, so that Arabic became the prevalent language in those lands, and all the people, Muslim and kaafir alike, spoke Arabic. Such was also the case in Khurasaan in the past, then they became lax with regard to the language and got used to speaking Farsi until it became prevalent and Arabic was forgotten by most of them. Undoubtedly this is makrooh.

The best way is to become accustomed to speaking Arabic so that the young people will learn it in their homes and schools, so that the symbol of Islam and its people will prevail. This will make it easier for the people of Islam to understand

the Qur’aan and Sunni, and the words of the Salaf, unlike a person who gets used to speaking one language, then wants to learn another, and finds it difficult.

Know that being used to using a language has a clear and strong effect on one’s thinking, behaviour and religious commitment. It also has an effect on making one resemble the early generations of this Ummah, the Sahaabah and Taabi’een. Being like them improves one’s thinking, religious commitment and behaviour.

Moreover, the Arabic language itself is part of Islam, and knowing Arabic is an obligatory duty. If it is a duty to understand the Qur’aan and Sunnah, and they cannot be understood without knowing Arabic, then the means that is needed to fulfil the duty is also obligatory.
There are things which are obligatory on all individuals (fard ‘ayn), and others which are obligatory on the community or ummah (fard kifaayah, i.e., if some people fulfil them the rest are relieved of the obligation).

This is the meaning of the report narrated by Abu Bakr ibn Abi Shaybah who said: ‘Eesa ibn Yoonus told us from Thawr from ‘Umar ibn Yazeed that ‘Umar wrote to Abu Moosa al-Ash’ari (may Allaah be pleased with him) and said: ‘learn the Sunnah and learn Arabic; learn the Qur’aan in Arabic for it is Arabic.’

According to another hadeeth narrated from ‘Umar (may Allaah be pleased with him), he said: ‘Learn Arabic for it is part of your religion, and learn how the estate of the deceased should be divided (faraa’id) for these are part of your religion.’ This command of ‘Umar, to learn Arabic and Sharee’ah, combines the things that are needed, for religion involves understanding words and actions. Understanding Arabic is the way to understand the words of Islam, and understanding the Sunnah is the way to understand the actions of Islam…”

[Iqtida' as-Sirat al-Mustaqeem (1/526-528)]

وأيضا فإن نفس اللغة العربية من الدين، ومعرفتها فرض واجب، فإن فهم الكتاب والسنة فرض، ولا يفهم إلا بفهم اللغة العربية، وما لا يتم الواجب إلا به فهو واجب.

Ibn Taymiyyah said: "Moreover, the Arabic language itself is part of Islam, and knowing Arabic is an obligatory duty. If it is a duty to understand the Qur’an and Sunnah, and they cannot be understood without knowing Arabic, then the means that is needed to fulfil the duty is also obligatory.”

[Iqtida' as-Sirat al-Mustaqeem (1/527)]

you shouldn’t be walking around speaking other than Arabic

the Pakistanis and the Persians don’t speak Arabic, and their aqeedah is atrocious

they say Allah didn’t protect the Quran
the Pakistanis worship graves
they don’t speak Arabic
do not take you deen from anyone who cannot speak Arabic

-a saudi salafi said that the ulema made ijtihad that saudi citizens cannot marry non saudis
-this is kufr
-never debate with a munafiq unless you record

QUESTION 4:

1) Is it haram to pray Sunnah in congregation?
2) Can you make up for Fard you have missed out in the past, even if it was years before, since you can calculate how many Fard were due by counting the days you have lived?

ANSWER 4:

-there is no sunnah in congregation
-you can do tahajjud in congregation

Abu Hanifa (RA) says you have to make up all and even the witr
the correct opinion is that if you miss 5 years you make taubah and hope that Allah forgives you.

Uthaymeen said this

QUESTION 5:

What does a person do if they over sleep for fajr salat

ANSWER_5:

-the sahabas overslept, you pray when you wake
-put the alarm on the mobile phone as the athan and you will wake and not miss a single fajr